THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VIII Philadelphia, December, 1919 No. 3

May a successful
Nation-Wide Campaign
bring the Bishops and people
of the
Diocese of Pennsylvania
A Merry Christmas
and
A Happy New Year

ONE DOLLAR A YEAR FIFTEEN CENTS A COPY

Confirmation Appointments for December and January

December 2. Tuesday

Evg. PHILADESPHIA—*St. Martin's Church, Chestnut Hill,* The Bishop

December 3. Wednesday

Evg. PHILADELPHIA—*St. Timothy's Church, Roxborough,* The Bishop

December 7. Second Sunday in Advent

A. M. PHILADELPHIA—*St. Luke's Church, Kensington,* INSTITUTION OF NEW RECTOR The Bishop
P. M. DEVON MANOR SCHOOL . . . . . The Bishop
A. M. PHILADELPHIA—*St. Nathaniel's Church,* The Bishop Suffragan
Evg. PHILADELPHIA—*Christ Church, Franklinville,* The Bishop Suffragan

December 12. Friday

Evg. PHILADELPHIA—*Church of the Covenant* . . . . The Bishop

December 14. Third Sunday in Advent

A. M. PHILADELPHIA—*St. Bartholomew's Church* . . The Bishop
P. M. BRYN MAWR COLLEGE . . . . . The Bishop
Evg. PHILADELPHIA—*St. Peter's Church, Germantown,* The Bishop

December 17. Wednesday

Evg. PHILADELPHIA—*Church of the Annunciation* . The Bishop
Evg. PHILADELPHIA—*St. George's Church, Venango,* The Bishop Suffragan

December 21. Fourth Sunday in Advent

A. M. PHISADELPHIA—*St. Mary's Diocesan Church,* ORDINATION The Bishop
P. M. PHILADELPHIA—*Church of St. James the Less,* The Bishop
A. M. PHILADELPHIA—*St. Mark's Church, Frankford,* The Bishop Suffragan
A. M. DREXEL HILL—*Church of the Incarnation,* DEDICATION . . . . . The Bishop Suffragan
Evg. PHILADELPHIA—*Calvary Church, Germantown,* The Bishop Suffragan

December 28. First Sunday after Christmas

A. M. MEADOWBROOK—*St. Hilda's Church* . . . . . The Bishop

December 31. Wednesday

Evg. PHILADELPHIA—*Church of St. John Chrysostom,* The Bishop

January 2. Friday

Evg. PHILADELPHIA—*Church of the Good Shepherd, Kensington* . . . . . The Bishop Suffragan

January 4. Second Sunday after Christmas

A. M. PHILADELPHIA—*Church of the Messiah, Port Richmond,* The Bishop
Evg. PHILADELPHIA—*Emmanuel Church, Kensington,* The Bishop

January 7. Wednesday

Evg. PHILADELPHIA—*St. Matthias Church* . . . . . The Bishop

January 9. Friday

Evg. PHILADELPHIA—*St. Simeon's Church,* The Bishop Suffragan

January 11. First Sunday after Epiphany

A. M. PHILADELPHIA—*Church of the Incarnation* . . The Bishop
Evg. PHILADELPHIA—*St. Clement's Church* . . . . . The Bishop
A. M. PHILADELPHIA—*St. Barnabas's Church, Kensington,* The Bishop Suffragan
Evg. PHILADELPHIA—*St. Augustine's Church,* The Bishop Suffragan

January 18. Second Sunday after Epiphany

A. M. PHILADELPHIA—*St. Thomas's Church* . . . . . The Bishop
P. M. PHILADELPHIA—*St. Sauveur's Church* . . . . . The Bishop
A. M. PHILADELPHIA—*St. Martin's Church, Chestnut Hill,* The Bishop Suffragan
Evg. PHILADELPHIA—*Phillip Brooks Chapel,* The Bishop Suffragan

January 21. Wednesday

Evg. PHILADELPHIA—*S'. Michael's Chapel* . . . . . The Bishop

January 25. Third Sunday after Epiphany

A. M. PHILADELPHIA—*Holy Trinity Memorial* . . . . The Bishop
P. M. PHILADELPHIA—*Gloria Dei Church* . . . . . The Bishop
Evg. PHILADELPHIA—*Calvary Church* . . . . . The Bishop
A. M. PHILADELPHIA—*St. Paul's Memorial,* The Bishop Suffragan

January 28. Wednesday

Evg. PHILADELPHIA—*Church of the Crucifixion* . . . The Bishop

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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"The Campaign is On: This Diocese Must Lead!"

The reason for the Nation-Wide Campaign in the Church is very clear and convincing to anyone who will take five minutes to face the facts.

Reasons for the Campaign

The situation can be summed up in four very simple propositions:

1. The country is in grave spiritual and moral danger. What is called "social unrest" is, after all, only a symptom of a disease. It is not the disease itself. We miss the point if we believe that violent propaganda against the Government, or outbreaks against law and order, or rising prices, or decreased production, or implacable conflicts between capital and labor, or the defeat of the peace treaty, or all of these together are the threatening and serious things before the nation. As I have said, all these are but the symptoms of the disease which lies beneath. This disease is spiritual and moral. It is the disease of selfishness and self-seeking. We hoped that the war and our ideal purpose in entering it would have chastened us and drawn us all together for the support of the common good and, indeed, for the unselfish service of the world. But such has not proved to be the case. By victory in the war we saved our country from a foreign foe. But of what use is that victory, and the sacrifice we made for it, if the country which we saved is now to fall to pieces before our eyes?

1. The Nation's Danger

2. The country can be made safe and secure only by vital spiritual reinforcement. This is admitted on all sides. And what is even more remarkable it is also admitted, even by those who are outside any definite Christian allegiance, that the Gospel of our Lord Jesus Christ is the only vital spiritual force which can meet the present need. To soften men's hearts, to turn men's minds away from their own exclusive interests to the interests of their fellow-men, to break down class rivalries and antagonisms, to make the welfare of all the aim of each, is a work so high and difficult that nothing less can do it than the whole-hearted faith and allegiance of the nation in and to Him Who came into the world and died upon the Cross to reconcile and save us all.

2. The Nation's Need

3. Our country must be Christianized. The figures quoted from the census show that more than one-half our people are entirely outside of any form of organized Christianity. Christians are in the minority in America. All the more reason that they should stir themselves to make their influence felt like leaven in the lump. For the future will depend on them. This means that the individual members of the Church, men and women, boys and girls, must do the work. Not the preaching or the ministry of the clergy by itself, but the personal effort and witness of our laity, man by man, woman by woman, is the pressing need of this crisis and the keynote of the Campaign. We in the Church have been caught unawares. Most of us have been asleep at our posts. Only a few of us have been really on watch, on guard, and ready in our places in the line. The call is for the complete mobilization of the whole force of the Christian Church, in prayer, in sacrifice, in thought, in money and in lives.

3. The Christian's Duty

4. A peculiar responsibility rests upon this American Church. In the providence of God and in the development of our national history, our own Communion has been given a peculiarly important place of leadership. Those who were charged with the molding of the new nation were, for the most part, our members. They wrote into our Church Constitution the very same principles of a true Americanism which they had

4. The Church's Responsibility

immortalized in our great national documents and formularies. The same thing has been true all through our history. The country trusts us and looks to us. We have not failed it yet and we shall not now. We are essentially an American Church, although so far we have been content to glory in this as a heritage rather than to use it as a great opportunity of service to America.

These four propositions taken together tell the whole story. They lay the foundation. The Nation-Wide Campaign is simply our devoted and determined effort to build. There is no escape from the force of the appeal. There can be no excuse for any single one of us to refuse to listen to it. There are many encouraging signs that we are really waking up all over the country and not least in this old and most important Diocese. But we must do more than wake up in Pennsylvania. We must assert the leadership which properly belongs to us. Here the nation was born. Here the American Church first worked out its full organization. Here, then, more than elsewhere, our people must be ready to be put to the proof. I am quite confident they will not fail. With all the earnestness at my command, I call them to go forward and to show how effectively an aroused Church can put forth its whole strength for the Kingdom of God and for the safety and blessing of the nation.

This Diocese Must Lead

Philip Rhinelander

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Editor's Notes

There seems to be a very natural feeling of apprehension on the part of some of the Clergy, and doubtless of the laity, as to the ultimate object of the Nation-Wide Campaign. The startling fact that the budget calls for an enormous amount of money, and that this must be raised or promised by a certain date, has shocked some people into thinking that this, after all, is nothing but making an idol of cash, and is but one of the innumerable "drives" to which we have all been subjected in the last few years.

While sympathizing to some extent with this apprehension, we wonder, on the other hand, whether sufficient attention has been given to the fact that this Campaign is simply a part, and a necessary part, of the brand new organization under which we will henceforth have to carry on the World-Wide Mission of our part of the Church. We now have a centralized Council, consisting of a Presiding Bishop, who will have no Diocesan jurisdiction, with an executive body, in whose hands after January 1 will be the framing of the larger policies of the Episcopal Church.

Ought not the attention of our Clergy and people today be rather directed to the Survey, than to the Budget which is, however, an absolutely necessary sequence to the Survey? "Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?"

We cannot possibly equip ourselves with the material for carrying on the warfare by which we can win the 60,000,000 unchurched souls for Christ, without financial resources. Money in this case, is not an end in itself, but it is consecrated to the service of Almighty God. Every time we "take up a collection" at the great service of the Eucharist, we do so at the "Offertory," and with it we offer ourselves, our souls and bodies. We do not make money an idol at that time. We "collect" it and offer it to God for His use. On special occasions, we ask rightly for a specific amount for some definite purpose connected with the strengthening of the Church, or the extension of her influence.

The very first thing we ought to do in this matter is to get down on our knees in utter self-abasement, and confess our past neglect and misuse or non-use of the opportunities and spiritual power which we all, in our several vocations, as a "royal priesthood," possess by virtue of our Baptism and Confirmation and Ordination. In other words, it is perfectly possible to spiritnalize and sanctify even a Budget.

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The General Headquarters has issued orders that we are all to advance. By ALL, the High Command means ALL who are enlisted under the Banner of the King, to fight manfully against the King's enemies. That is what this national campaign means. We have to take 60,000,000 prisoners, or thereabouts, for Christ. Each company has its own particular section to attend to. How many prisoners of Jesus Christ can we take from the cruel enemy of mankind, whose service is a service of hateful compulsion, so that they may become **"prisoners of Hope"** in the service of Him "whose service is perfect freedom." Each single baptized person in the church of this land is BOUND to do his "ALL" in this swift and serious campaign. It is our solemn duty to remind you of this—until the end is reached—which is that we shall all overcome that awful listlessness, and fight manfully under the Cross, in sheer gratitude for the love of Jesus Christ for us.

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The Progress of the Campaign

By REYNOLD D. BROWN

The Nation-Wide Campaign has made desirable progress in the Diocese. There was originally reluctance on the part of a considerable number of the clergy to join in the enterprise based particularly upon the feeling that the canvass on December 7th was impracticable in view of the fact that, in many of our parishes, we had a canvass last spring. It has, however, been made clear to the clergy that it was not necessary for them to have such canvass on that date in a particular parish if they deemed it impracticable to do so, and,

in view of this explanation, a larger part of the opposition has diseappeared, and it is now hoped that practically every parish in the Diocese will unite in this great forward movement. Indeed, when it is considered that the object of the Campaign is simply to persuade every member of our Church to give more freely of his time and thought and means to the Church, it would seem as if the Campaign must appeal to every clergyman, and should equally appeal to every loyal layman.

In point of service a special effort will be made to make the pledges of service effective. It is expected that a new diocesan business office will be provided at which both the financial affairs of the Church will hereafter be carried on, and also that there shall be someone whose business it shall be to furnish the connecting link between the parishes and institutions which need workers on the one hand, and the offers of service on the other. In addition to the 1,500 workers called for by the general survey to give of their time to the work of the Church, investigation is being made of the number of men and women needed in the institutions of our Diocese in order to assist them in their work, and opportunity for very valuable service will be given in this way to any man or woman who feels that he or she ought to be identified with some form of Church service.

In point of money, the Campaign not only suggests largely increased gifts from the members of our Diocese, but also a different financial system. As to the former, as against $1,700,000 given by our people for all kinds of extra parochial work during the last three years, the new program calls for a total of just over $2,000,000 to be given during the same period for the general work of the Church throughout the nation and throughout the world, and an additional sum of $1,900,000 for work in our own Diocese, making a total of $3,900,000. Obviously it will be necessary, in order to accomplish this object, for us to give, on an average, of 2¼ times what we used to give for missionary work to the Church. For the reason that in some parishes an apportionment of this sum would be too large, whereas in many parishes it would be much below the ability of the parish to give, it has been decided not to apportion this sum at the moment among the parishes, but rather to appeal to the whole Church in our Diocese for the whole sum, trusting that many persons will be so impressed with the vision of the Church's work in the future that they will contribute far in excess of what they have done in the past, and thus that the total will be raised without any apportionment. It should be further remarked that the Nation-Wide Campaign is not inconsistent with designated gifts; persons who in the past have contributed liberally for special purposes may still continue to do so with the assurance that their money will go to the objects designated. It is proposed, however, that all money reecived in each parish for missionary purposes, whether designated or not, shall be forwarded to the new diocesan treasurer, who will divide the sum in the proportions of about one-half to the general office in New York, and about one-half for diocesan objects here. It will, of course, be the province of the new Executive Council of the Church to decide on the expenditure of funds sent to New York, and of the Executive Council and Board of Missions in this Diocese to decide as to the expenditure of the portion reserved for the Diocese.

With regard to the educational side of the campaign, it may be stated that the Central Office at New York has supplied a number of valuable pamphlets and other literature, although the supply has been somewhat interrupted by the printers' strike in New York. In many of the parishes this literature has been distributed by house to house visitations, and it is believed that the result has been to give a much wider information as to the character of the campaign and the opportunity for service. The other educational feature of the campaign has been the holding of parish meetings in most of our parishes; the object of these meetings is to enable a statement of the objects of the campaign by speakers sent for the purpose, and also to enable free inquiry by the members of the different parishes. It has been found that these meetings furnish a very forceful method of bringing home to the congregations a sense of their responsibility in the new undertaking of the Church.

Two mass meetings were arranged. The first was held at the Academy of Music on November 19th and was addressed by Bishop Woodcock and Dean Bell. Through the efforts of the women who had charge of the meeting the result was a great success, the Academy being filled with an interested audience. A similar meeting has been arranged at the Metropolitan Opera House for December 3d and will be addressed by Bishop Brent and other prominent speakers.

One result of the campaign has already been the securing of a number of men and women to take an active part in the campaign, many of whom were not previously identified with the work of the Church.

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Important Notice

A series of conferences for the clergy are to be held at the Diocesan Church of St. Mary in the two weeks between the twelfth and twenty-third of January, 1920. Bishop Hall, of Vermont, is to conduct them, and it is expected three or four conferences will be held in each week. The first series between the twelfth and seventeenth will be on "Preaching," with special reference to the holding of missions and retreats and evangelistic movements. The second week will be on "Pastoral Care," and matters of great interest and importance will be discussed. The hour of this conference has not yet been determined, but a letter will be sent out to all the clergy concerning it quite soon. It is hoped that similar conferences may be held every year for intensive training in special phases of the work.

Great Mass Meeting

A wonderfully inspiring meeting in the interest of the Nation-Wide Campaign was held in the Academy of Music on November 19th. The building was crowded, the utmost enthusiasm prevailing. The meeting was opened by the Bishop, whose words will be found on this page. A few remarks were made by Mr. Reynolds D. Brown, especially addressed to the unusually large number of vestrymen gathered together in one place that evening. He was followed by the Rev. President Bernard Iddings Bell of St. Stephen's College, Annandale, N. Y. He carried the audience with him by the earnestness and eloquent clearness of his explanation of the world's challenge to the Church. He was followed by Bishop Woodcock of Kentucky, always a favorite in Philadelphia, with an eloquent speech on the Church's challenge to the world. Altogether this meeting had the effect of bringing a larger enthusiasm into the Nation-Wide Campaign in the Diocese of Pennsylvania. Bishop Rhinelander's remarks were as follows:

You do not really need to have me speak to you tonight. Nor do you really want me to speak, inasmuch as my speaking will delay your hearing the real speakers of the evening.

But I do want to speak to you. Indeed I **need** to speak. I have something on my mind which I want to get off my mind for my own comfort.

For eight years, since I was made Bishop, I have been preparing a speech on **loyalty** and waiting for a chance to get it off. And now the chance has come.

I must reassure you at once. I am not going to make that speech tonight. My whole speech tonight is just to say that the time has actually come when I, or anybody else, can speak on loyalty and get a hearing. It has not been so in the past. That is why I have never made that speech. There was no use: nobody would have listened. Loyalty was in the air; way up in the air. No one knew about it or cared about it. People called you a dreamer, a visionary, if you told them that loyalty to the church was a profund and moving motive, with power to stir a real passion of devotion, to carry men and women up to the heights and down to the depths of sacrifice.

There was nothing to be loyal to; at least nothing bigger or better than the parish or congregation in which each of us had our spiritual and withal comfortable home. Some of us did try to be Diocesan. But we were regarded with suspicion not unmixed with with scorn. For to be keen about the Diocese seemed to mean simply that one was a personal supporter of the bishop and a promoter of his various vagaries. There really wasn't any Diocese at all. (I am quoting almost the exact words.) There was only a bishop, which, you will agree, is a somewhat disillusioning and crushing way of putting it. So to talk of loyalty was by no means popular. It was not likely to draw crowds. It wasn't a live topic.

But now I do believe the times have changed. Now we can talk of loyalty and really get a hearing. The hopeful and compelling thing to my mind about the nation-wide campaign is that it is the fruit, the **first** fruit, of a new-found loyalty to the Holy Church of the Living God. It is stirring in the hearts of our people all through the nation. It is knocking over the confining walls which we had built around our little souls and petty interests. It is bringing us all out together into the clear, clean, fresh, bracing air of the one sacred fellowship of the love of God and the grace of Jesus Christ and the mission of the Holy Spirit.

I have a notion that the thing is going to gain momentum every day. This **first**-fruit of a nation-wide campaign is going to be followed by a **second** fruit and by a **third** fruit and finally by a great ripening harvest of zeal and faith and love. Once let loyalty to the church get a grip on men and women and they will keep on going. You can't stop them. They will sweep away all opposition. They will carry along with them all who oppose themselves into the larger and more inspiring life. "The Son of God goes forth to war and the American church goes with Him." That is the word of the presiding bishop. And it is going to be true. And we are here to prove it.

Mass Meeting for the Nation-Wide Campaign

Metropolitan Opera House

Wednesday Evening, December 3, at 8 o'clock

BISHOP BRENT and GEORGE WHARTON PEPPER, Speakers

FRANKLIN SPENCER EDMONDS, Presiding

Notes on the Nation-Wide Campaign

Annual Quota of Province III for General Work of the Church

Bethlehem	$156,439
Delaware	42,874
Easton	31,219
Erie	45,084
Harrisburg	76,617
Maryland	142,655
Pennsylvania	677,047
Pittsburgh	159,370
Southern Virginia	90,472
Virginia	89,129
Washington	139,699
West Virginia	37,943
Total	$1,688,548

Report of Nation-Wide Campaign at Church of St. Matthias

At the Church of St. Matthias the Parish Committee has been appointed and are hard at work on the nation-wide campaign.

The lists containing the visits to be made have been distributed among the canvassers, also the literature, and the districts divided geographically.

On Sunday morning we have special speakers talk on the work, and Sunday evenings we have a four-minute man speak. Each week a special meeting is called, at which time we also have special speakers.

The canvassers are now at work and we trust that by God's grace they may touch the heart of each and everyone of their hearers, and so move them to action.

St. Bartholomew's

St. Bartholomew's expects to go over the top in the nation-wide campaign. Committees have been appointed on visitation, publicity, entertainment, reception, etc. The campaign was started on December 2 at the evening service, when Mr. Brinton, of Germantown, was the speaker and gave us a very clear vision of what the movement stood for and what is should accomplish.

A very interesting meeting was held on December 13, at which we were favored by speakers from headquarters. Other meetings are being arranged and a canvass of the parish is being made.

A week-day church school meets on Friday afternoons. At the present time this organization is arranging for a pageant to be presented on November 30.

Chapel of St. Simon the Cyrenian

In union with the rest of the church, the congregation at the above named chapel, under the leadership of the Vicar, has been organized for the purpose of doing its part in the great forward movement of the church as it is planned and set forth in the nation-wide campaign.

Mr. Edmund S. Scotti has been appointed chairman of the parochial committee and has been getting into touch with the leaders of the movement at the various conferences held in the city and has brought back to the people of the chapel such a measure of information as has resulted in the development of a great interest in this movement on the part of the members.

Mrs. Sadie Thomas has been asked to lead the movement among the women of the chapel and she has done in her sphere a work similar to and quite equal to that of Mr. Scotti.

The curate is leading the movement in the Sunday School and under his direction the season of preparation is being used for inspirational talks to the departments of the school and for the rehearsing of the pageant, which we hope to present at the 10.45 A. M. service on the first Sunday in Advent.

Grace Church, Mt. Airy

A committee has been formed, of which Mr. Horace Fortescue has been appointed chairman of the men, and Mrs. E. Wheeler Jenkins chairman of the women. Mr. John G. Kaufman is information man. They are already hard at work. The parish has been divided into zones and in each zone there are several workers.

A telephone system has been established, whereby all the families who have telephones can be reached at any time, and by this means invitations have been extended to all to come to the all-day conference which will be held on Friday, November 21.

The campaign was launched on Sunday, November 16, by the Bishop in his sermon, and Mr. Kaufman also spoke, calling upon all the members to get together and do their part. The service at 8 P. M. was also on the same subject.

The leaders at the all-day conference on Friday will be the Rev. John M. Groton and Dr. James Wister and Mrs. Harrison Wright, wife of the Rev. Wright, of Bala.

The program is as follows:

Holy Communion, 9.30 A. M.; conference from 10.30 to 12; luncheon, 12.30; conference from 2.30 to 3.30; rally for children, 3.30; intercessions, 4.30; parish rally, 8 P. M.

Saturday, November 22, service of intercession, 4.30.

Wednesday evening, November 26, conference and special intercessions for the success of the nation-wide campaign.

Advent Sunday, November 30, the Rev. P. L. Urban will preach on the same subject in Grace Church, Mt. Airy.

It has been decided to eliminate the appeal for money in the canvass in this parish, and to concentrate upon the spiritual aim of the campaign. The leaders feel that when the church has succeeded in obtaining the undivided support of the people there will be no question of financial support. (I might mention that there has just been a canvass of the members for a fund for necessary and urgent parish improvements.) The rector is making a personal canvass of all the communicant members of the parish and there is no doubt that this will result in bringing out many who have not been attending as regularly as they should.

At a recent parish conference a unanimous vote was passed for abolition of rented pews; Grace Church will therefore be a free church and strangers will be made to feel welcome. We feel sure that this will have the desired effect of drawing many to the house of God.

At the same meeting a unanimous vote was also passed in favor of the church school plan, which has been so far a great success. The children like the arrangement and attend more regularly than they were doing last fall.

A bazaar was held at the Stenton Club on Tuesday, November 18, in aid of the Parish Improvement Fund. It was an unparalleled success in every way, both financially and socially, and the fund was augmented by $1000, which makes a total of $16,000. The goal is $25,000, but the members of the committee are confident this will be reached in the near future.

The Bishop made his annual visit to Grace Church on November 16, when twenty persons were presented for confirmation.

Calvary Church, Germantown

Here in Calvary we have had and are to have the following: Chairman, vice-chairman, fifteen captains, with 5 or 6 visitors under each. Complete visitation already finished; a second to follow. November 20—a dinner and conference were held in the parish house. The speakers were the rector, on parochial needs; R. D. Brown, on diocesan needs, and F. S. Edmonds, on world needs.

Sunday, November 23—A. M., Rev. S. B. Booth preaches on campaign; P. M., the curate.

Sunday, November 30—A. M., early, men's communion; 9.30, service, with speakers for Sunday School; 11 A. M., special speakers, and class at 7.45 P. M.

At St. James's Church

At St. James's Church, Twenty-second and Walnut streets, the plans adopted are those suggested by the diocesan leaders; but, inasmuc has the name "Campaign" is given to the effort, a certain military atmosphere has been created. Our two committees of men and women have as their general chairman Mr. James F. Fahnestock, with Mr. Edward H. Johnson as chairman of the Men's Committee and Mrs. Henry Dillard, Jr., as chairman of the Women's Committee.

Mimeographed letters in military form are sent to every member of the congregation at frequent intervals. We take "orders" from the "staff" (Diocesan Committee) and we issue "orders" to our people. We have "commandeered" all the automobiles in the parish for the day of the canvass.

The Parochial Conference was held on Friday, November 21st. One hundred and fifteen of our people registered. The conference had sessions morning, afternoon and evening. The leaders sent us, the Rev. Dr. Caley, Mr. Morris Earle and Mrs. John Markoe, were leaders indeed. We cannot adequately express our gratitude to them.

We have made a slight departure from our "orders" as to the canvass and are proceeding as follows:

On Sunday, November 30th, our canvassers go out from the church at 2 P. M. They have definite instructions. They will deliver the pledge cards *in duplicate.* They will ask each person to sign both sets of cards, to keep one set "in front of their mirrors" as a reminder, and to *bring the other set to church with them on Sunday, December 7th, to a general Parish Communion.* This is the admirable suggestion of Mr. Fahnestock. The pledge cards will be placed on the altar.

We have planned to carry on the campaign through the winter by a series of meetings. On December 5th there is to be a *Parish Meeting,* when the affairs of the parish will be discussed; on January 9th a meeting, at which *Diocesan* work will be our subject; on February 13th, a meeting in the interests of *Domestic* work, and on March 12th, the last meeting, when the Church's work abroad will be taken up.

At the Parish Meeting, December 5th, "St. James's Church Service League" will be inaugurated. This league will include all our workers, and our work will then be regrouped so as to correspond with the departments listed in the new canon establishing the Central Executive Council, viz., Missions and Church Extension, Religious Education, Christian Social Service, Finance, and Publicity.

THE CHRISTMAS FUND OF THE DIOCESE OF PENNSYLVANIA

The total stipends to Disabled Clergymen and the Widows and Children of Deceased Clergymen now amount to $12,000; the income from the investments to $7,700, leaving to be supplied by churches, $4,300, which sum it is hoped will be contributed by the Christmas offerings.

Last year the churches gave $4,600, which enabled me to pay the stipends of 1919 in full, and I trust I shall be able to do so in 1920. There are no administration expenses. Every cent of income goes to the beneficiaries. You may not be aware that the Christmas Fund for this Diocese was established in 1841, and that its sole dependence was for years on the Christmas offerings; that the canon on the subject adopted last May still recognizes the Christmas offerings as to be properly devoted to this charity. But less and less will be asked from the churches until the amount of the stipends is reduced by the death of the stipendiaries to the amount of the permanent income.

The present beneficiaries of this fund are not eligible for the benefits of the Pension Fund and could not become so without a merger, which the trustees of the Christmas Fund are advised by the highest professional authority would be illegal.

EDUCATIONAL

Why Do We Need Church Colleges?

By Bernard Iddings Bell, President of St. Stephen's College, Annandale-on-Hudson, N. Y.

The objections to the maintenance of church colleges are, curiously enough, offered almost exclusively in the Episcopal Church. Presbyterians, Methodists, Disciples, Baptists, Roman Catholics, Congregationalists—all of these and many other denominations have their colleges, which they adequately support, both with money and men. Apparently among other than our own people there is an easy recognition that admiration for great universities is not in the least incompatible with enthusiasm for smaller colleges with church affiliations. We have, however, for so long left our own church colleges in a state of inanition that many Episcopalians actually and honestly do suppose that somehow or other the small church college is a thing discredited among educators. To correct this impression, at least to some degree, this paper is written.

The suspicion that the small church college is not justified comes from one of two sources. There are those who do not believe in the *small* college. There are those who do not believe in the *church* college. Let us consider these in turn.

I

Disbelief in the utility of the small college largely comes from failure to recognize that the great university in America is at present, with some distress, attempting to do two very different sorts of work. These great institutions on the one hand are conducting research, and training, in their graduate schools, mature men and women for specialized pursuits—making physicians, laboratory scientists, specialists in social science, lawyers, engineers, etc. On the other hand, they are dealing in their undergraduate schools with boys and girls in their later adolescence, from seventeen to twenty-three or four years of age. These two tasks are very dissimilar. In most countries of the world they are performed by two differing types of school—the "university" for the graduates, and the "gymnasium" for the undergraduates. For mature people an atmosphere of freedom in labor is essential. Immature ones, however, are not capable of using such large degree of freedom to advantage. That the average boy from eighteen to twenty-one is fit for entrance into a scholastic atmosphere designed primarily for graduate specialists is bad psychology and untrue pedagogy.

The great university is a quite modern growth in America. When Theodore Roosevelt went to Harvard even that great institution was only a small college as size goes nowadays. The leaders of American thought today were all trained in the discipline of the old-fashioned, small college. As late as 1902 sixty-four per cent. of American colleges and universities had less than 400 students.

The great university is admirably fitted for its graduate work. To it, however, undergraduates are really an embarrassment, as many a university professor will gladly confess. To relieve it from the burden of undergraduate instruction will free it to do its real work. The small college is the friend in need, in this respect, to the great university.

It is also the friend in need to the young man who is looking for undergraduate training. It furnishes him that life of intimate comradeships which his soul at this period of life rightly desires. It furnishes discipline in habits of study, regularity of life, and that enthusiasm for knowledge which only close personal touch between instructors and pupils can impart. In short, it gives that sort of training which the old-fashioned Harvard and Yale and others of a former day gave to men in their college days—a training which such colleges now find it difficult to give because they have assumed the larger functions

of graduate specialization on a larger scale.

Still another benefit resides in the small college. As the normal pleasures and fun of the old life melted away in those colleges which became universities, it became necessary for the young men attending them to buy their pleasures in ways less simple and more expensive. The result is that in most of the very large colleges if a man is really to have a good time, mingle with his fellows, be more than a mere "grind," he must be prepared to spend a good deal of money—more than the average young man or his people can afford. The small college, on the other hand, with its simple comradeships, its natural amusements, furnishes opportunity for men really to enjoy life in college and still not spend much money. There are many young men who ought to go to college, children of the proletariat and of the "intellectual proletariat,"—clergymen, doctors, teachers and men who do clerical work,—young fellows who have great possibilities for intellectual development, who cannot go to colleges at all—especially if they live in our smaller cities away from our urban educational opportunities—because of lack of money. The small college has a real contribution to make to America in the training of such men.

There is no manner of doubt that the day of the small college, far from being over, is just commencing. New ones must be founded and old ones properly equipped for their work. The man who denies the place of right of the small college in this country today by that statement shows that he is unfamiliar with the educational situation and quite unaware of the opinion of leading educators even in our largest universities.

II.

There are those, however, who admit the justification of the small college who deny the rightfulness of the church college. They claim that it is narrowing to the men who go to it—that it interferes with breadth of sympathy and breadth of mind. That such an objection should come from an agnostic would not be surprising. That it should come from professed Christians is astounding. To make the objection is simply to admit that there is something inherently impossible in believing and practising the Christian religion and in being broad in mind and heart. If this is true, we should not only abolish the church college. We should abolish the church.

That it is possible to have a type of church college which would turn out narrow-minded prigs or worse is, of course, true. It is also possible to have a type of parish life which does the same thing. That is no argument for supervising and regulating parishes in the interest of true religion. It is, similarly, no argument against church colleges. It is only an argument for seeing that the church colleges are kept really religious and not merely drily intolerant. It is quite possible for a Christian man to face fearlessly every problem of contemporary life, and still believe in his religion and practice it. It is quite common to find Christian priests who are not narrow-minded bigots. It is also quite common to find church colleges which are training men to know and to understand all of life as it is lived about us, and to estimate both shrewdly and sympathetically every movement for good and for evil in the world today, where, nevertheless, the students worship the Lord God regularly and frequently partake of the Sacrament as a part of their college life.

If the large undenominational college really stimulated breadth in religion, the case of the critics of church institutions might be better. As a matter of fact, it stimulates nothing of the sort. It stimulates merely indifference toward all religion. The Baptist, the Roman Catholic, the Jew, the Episcopalian, the Lutheran and the Presbyterian are not brought closer together in bonds of sympathetic fellowship. They do not come to understand one another's religious outlook. They do not arrive at a synthetic faith. Instead, the whole attitude of the great university, officially and unofficially, tends to make each despise his own as well as his fellow's religion. This is not an attack. It is a statement of fact, and of necessary fact. The great university is not concerned primarily with character and ideals. It can not be so concerned. Its business is research and technical education. Its patronage and its support come distinctly with the understanding that religious belief is not to be mentioned. This is especially true of our great State universities. It is simply a matter of truth to state that there is more intelligent breadth of sympathy toward other people's religion, a more real preparation of rational Christian unity, in the denominational colleges of today than in the undenominational colleges. And as for academic freedom, so unsympathetic a man to Christianity as Professor Veblen has, in his "Higher Education" gone on record that there is just as much, if not more, such freedom in schools dominated by church boards of trustees as in schools run by political appointees or by associations of business-men. The answer to the charge that the church college is narrowing in its effect upon the men who go there is simply to deny the charge, to demand that it be proven, and to ask whether after all the idea back of the charge is not a semi-conscious impression that religion as a whole is incompatible with breadth of mind, bigness of vision and the progress of mankind.

III.

When the Episcopal Church in General Convention assembled in Detroit, unanimously in both houses, adopted a resolution endorsing the three church colleges, St. Stephen's, Kenyon and the University of the South, and the two semi-church colleges, Trinity and Hobart, it officially denied that it had anything but great faith in small church colleges. When it urged that our people support these colleges with money, men and prayers it invited its constituency to assist in the most needed educational movement in American today, the multiplication of small colleges, devoted to undergraduate work, and inspired with the simple motivations of the faith of Jesus Christ.

ST. BARNABAS

My dear Parishioners and Friends:

Out of a heart full of gratitude and thankfulness to Almighty God for His constant care and many blessings vouchsafed to us during the past fifteen years of our parish life, I greet you.

This should be a great day with us, and so it is. We have waited long for this day, and we rejoice in it.

It is a day of retrospection, a day in which we review our history and note the way that God has led us from the beginning till now. See the marks along the road which indicate struggle and strenuous endeavor—if not by the many, most assuredly by the few—to maintain, support and carry on the work entrusted to their care.

This day also affords us the opportunity of recording our appreciation and thanks to our friends who have during these fifteen years of our existence not only given a helping hand, but an encouraging word. I refer to the clergy in the Convocation of Germantown who have evidenced no little interest in our church from time to time. But specially are we mindful of the few men who were identified and closely associated with this work from its very inception. Several years before the doors of St. Barnabas' Church were opened the Reverends Samuel Upjohn, D. D., J. De Wolf Perry, D. D., J. Andrews Harris, D. D., Stewart P. Keeling, Jacob Le Roy and Charles H. Arndt had become interested in the Industrial Home for Colored Women on Armat street, an institution that was conceived and born in the mind of Miss Lizzie Coles, a thorough-going race woman, who for

the past twenty-five years has devoted herself to the welfare and betterment of her people in one way or another. In addition to the many activities of the Home, religious services were conducted regularly therein by the above-named clergy until the "parting of the ways," when the direction and supervision of the Home passed from their hands into those of Mr. John T. Emlen, of the Society of Friends. However, the possibilities of doing a substantial work among Negroes in Germantown became more evident to those of the clergy who were associated with the Home, and they immediately set themselves to the task of establishing such a work.

At the corner of Rittenhouse and McCallum streets, adjacent to the Joseph E. Hill public school, stood an unoccupied building known as the Zion Evangelical Church. This building and its location suited the committee, and the matter was immediately brought before the Convocation to receive its sanction and approval. This it gave, and arranged for the purchase of the property. Several of the parishes gave their financial support to this movement, and the late Bishop-Coadjutor Alexander Mackay-Smith contributed $2000 from the Missionary Fund after the most urgent pleading by the Rev. Dr. Upjohn, of St. Luke's Church, who, by the way, might rightly be called the father of St. Barnabas Church. The opening services were held Sunday, November 13, 1904, and the first Priest-in-charge was the Rev. A. A. St. Claire Moore, now in England. Father Moore was followed by the Rev. Maximo Felix Duty, now of New York City. The present incumbent took charge of the work immediately after his graduation in June, 1907.

During the year 1914 the house adjoining the church was secured by the Convocation as a Rectory at a cost of $3100.

The purchasing price was $1300, towards which we contributed our quota, leaving a mortgage of $1800 on the property.

The Confirmation Class of 1916 gave a supper that same year with the view of raising at least $50 to help meet the interest on the mortgage. Their effort was successful and a check for that amount was sent to Mr. Samuel F. Houston, treasurer for the Convocation. To our great surprise not very long afterwards we received word that the entire mortgage had been liquidated by an ananymous donor, a friend of the Mission. We rejoiced then, but today we rejoice again and give thanks.

FINANCIAL STATEMENT OF BOARD OF MISSIONS

Total amount proportioned the whole church for the year ending December 31, 1919 ..... $1,590,000.00

Received During

January	$92,297.77	
February	108,058.96	
March	80,865.06	
April	145,797.20	
May	248,370.27	
June	130,518.21	
July	73,513.93	
August	47,957.24	
September	42,060.05	
October	77,876.02	$1,047,314.71

Balance needed before December 31 to meet the Apportionment $542,685.29

Please help us emphasize the fact that if this year's bills are not met by this year's apportionment it means more debts.

DIOCESE OF PENNSYLVANIA

To November 1, 1919.

THE APPORTIONMENT TO THE DIOCESE FOR GENERAL MISSIONS

The minimum apportionment for the year ending December 31, 1919, is $158,-199. The amount received by the treasurer toward this from parish, individual, Sunday school and Woman's Offerings is $112,680.97; one day's income plan, $10,392.24; total, $123,073.22.

FOR INCREASING CLERGYMEN'S SALARIES

The last Diocesan Convention authorized a fund of $24,500 in 1919 to increase the salaries of the under-paid clergy of the diocese to a living wage. The committee having these salaries under investigation, in their report to the Convention in May last, after saying there were forty rectors and twenty-seven diocesan missionaries who were receiving salaries averaging less than the equivalent of $1150 and rectory, say further:

"In answer to a letter of inquiry sent to these sixty-seven lowest paid clergy some forty replies have been received, and they indicate a state of affairs which must bring a sense of shame to every loyal member of this diocese. It is a story of privation and anxiety, of borrowing from the bank with life insurance policy as security, of using to exhaustion the small personal inheritance, of seeking secular employment to help out, of discontinuing all subscriptions to magazines, of buying no books, of the overworking of the faithful wife and of the hoplessness of anything better ahead of them. And yet with it all there is little complaint, but just a plain statement of facts because they were asked for, and almost without exception there was a fine spirit manifested, which was the one redeeming feature of the correspondence.

"The letters received indicate an average salary of $1500 and rectory might possibly permit these sixty-seven clergy and their families to live, but nothing less would. That does not mean, of course, that this salary would be sufficient for any family. A bachelor with no dependents is one thing and a man with a wife and five or six children quite another. But the average is useful to determine the total amount needed to give relief, and this is found to be about $24,250."

These are strange words to be heard in a rich diocese like Pennsylvania, and yet they are true. In fact the condition of these clergy must be worse now than when they were written, for nearly a year has passed with steadily increasing costs of living and nothing done in the way of relief. The new Committee on Clerical Salaries is studying the situation with a view to its permanent betterment, but in the meantime the raising of this relief fund now and quickly is most necessary.

The executive Council of the Diocese has unanimously endorsed this effort and was preparing a special appeal in its behalf. In view, however, of the nation-wide campaign, it decided that the best and most effective way to promote this end was to include the amount as given above, as an annual item on our Diocesan Budget for the next three years, and to prepare this circular for the information and use of the clergy and laity during the Campaign.

The Rt. Rev. Philip M. Rhinelander,
Bishop of Pennsylvania

The Rt. Rev. Thomas J. Garland,
Bishop Suffragan of Pennsylvania

The Rev. Nathaniel B. Groton, The Rev. John B. Harding, The James Alan Montgomery, The Rev. Gilbert E. Pember, The Rev. Edgar L. Sanford, The Rev. George H. Toop, The Rev. Elliot White, The Rev. Horace A. Walton, The Rev. Thomas S. Cline, The Rev. Francis C. Hartshorne, The Rev. Henry M. Medary, The Rev. Percy R. Stockman, The Rev. Robert Johnston, The Rev. Frederick E. Seymour, The Rev George L. Richardson, The Rev. Edwin S. Lane, Henry H. Bonnell, Reynolds D. Brown, A. J. County, Allen Evans, James F. Fahnestock, F. S. Longshore, Arthur W. Sewall, William J. Dickson, Clarence C Brinton, William H. Reeves, Henry Budd, Morris Earle, Nathan H. Davis, Frederick Gowing William H. Jeffery, Clinton Rogers Woodruff.—Executive Council.

A beautiful and reverently dignified stained glass memorial was dedicated at the church of the Holy Nativity, Rockledge, Sunday, November 2, in memory of Corporal John Laudenslager, Company A, 109th U. S. Infantry.

Rev. Fordyce H. Argo officiated at the services, and preached the sermon. A touching incident of the ceremony was the unveiling of the window by Sergeant Edward J. Smith, attended by fourteen comrades, former members of Company A, 109th U. S. Infantry.

The window was presented to Holy Nativity by Mrs. Mary W. Wilkinson as a memorial to her son, who was killed in action at Chateau Thierry.

It was designed and built under the direction of Nicola D'Ascenzo, whose masterful historical stained glass windows at Washington Memorial Chapel at Valley Forge have rendered him justly famous.

The central theme of the window is that of sacrifice sanctified in the Cross of Christ. In the center panel of the window Mr. D'Ascenzo has introduced a beautifully elaborated cross from which radiate rays of light, symbolizing the glory of our Divine Lord. At the intersection of the arms and stem of the cross are the I. H. S., the name of our salvation, "Jesus Heavenly Saviour," while the stem and arms of the cross are beautifully decorated with a rich insert of conventional vine and grape decoration, suggesting the well-known passage;

"I am the Vine, ye are the branches."

At the foot of the cross just described are the little garlanded wooden crosses of those who lie buried in the fields of France and Flanders.

In the panel to the right of the center is seen a figure of Faith, standing with head inclined in the attitude of grief, carrying in one hand the lamp of faith and in the other a palm branch.

In the opposite panel on the left of the window is seen standing a figure of Memory holding in her right hand the quill pen, and in the other the scroll of history.

Above in the tracery tops of the window are two palm branches of victory and righteousness. At the base of the window is a golden star emblazoned on a shield, the inscription appearing on a ribbon as follows: "In loving memory of Corporal John Laudenslager, Company A, 109th Infantry, 1899-1918; killed in action at Chateau Thierry."

The window is made of imported glass throughout, no admixture of other glass having been permitted. The design of canopies, bases and column, which act as a frame for the figures, were developed in the style of the fifteenth century gothic, a period rich in beautiful details of architectural motifs, and conventionalized forms of leafs, plant and flower.

MISSIONARY STUDIES

Subject for the year, "The Church's Mission to the Immigrant"; text book, "Neighbors," W. C. Sturgis, Ph. D.

Normal classes now in session, close in December. These leaders will then be prepared to lead parish classes. Dr. Sturgis suggests that these classes be formed in Epiphany instead of waiting for Lent. The educational secretary would greatly appreciate this being done whenever it is possible. Applications for leaders can be made at the educational room, church house. These classes should begin the last week in December or the first week in January in order to close before Lent. The Epiphany normal classes will open at the church house Monday, December 30, at 2.30 P. M. and Tuesday, December 31, at 10.30 A. M. Leader, Mrs. Henry A. Pilsbry. Registration can be made through Mrs. Clarence Harper, secretary for study classes, church house.

Educational day, January 21, Diocesan Church of St. Mary; 8.30 A. M., celebration of the Holy Communion; 9.30 A. M., breakfast.

Last January we instituted the diocesan breakfast, with sixty men and women present. It was a very happy occasion, and this year we hope many more will accept this invitation to the diocesan family breakfast with the Bishop. Please send your name before January 19 to the secretary at the educational room, Church House.

From 10.30 to 11.45, class at the Church House; 12, intercession and instruction, the Bishop; 2 o'clock, conference; 3 o'clock, folk songs and tableaux by our Polish, Rumanian, Italian, Greek and Russian children.

Of the one hundred and ninety-six parishes and missions ninety have educational secretaries. We do desire to

have such an officer in the remaining one hundred and six. We need the help that the educational work may be completely diocesan. We are hoping that in the nation-wide campaign for service, volunteers will be found in each parish and mission.

ST. PHILIP'S CHURCH

Forty-second and Baltimore Avenue

Rector—The Rev. Frederick E. Seymour.

From the beginning the rector has drawn the attention of the people to the campaign by instructive sermons and talks, and prayers for its success have been said at all services, especially at the celebration of the Holy Communion. The people have also been urged to form prayer groups, to unite in pleading for the Holy Spirit's presence and blessing.

An executive committee has been formed, the basis of which is appeal to service. It directs, among other activities, a publicity committee, which is at present carrying campaign literature to every home in the parish.

A very successful all-day conference was held on the eighteenth inst., beginning with a celebration of the Holy Communion, followed by addresses presenting the needs and opportunities of the parish, the diocese, the domestic field and the wide world. The speakers were the rector, Mr. Evans, of Ardmore; the Rev. Mr. Groton, of St. Thomas, White Marsh,, and Rev. Mr. Mitchell, of Charleston, S. C.

During the afternoon there was a service for children, and a congregational rally in the evening, with further addresses by the same able, earnest speakers, closed a most helpful and inspiring day.

AN APPEAL FOR PRAYER

Christ, the manifestation of the love of God, is waiting till those who call themselves by His holy name bring the world, by their unity, seen and known of all men everywhere, to believe that He was sent by the Father to redeem all mankind. To be a Christian should mean to dwell in Christ continually and so completely as to be filled with His love. And love in unity, the complete surrender and forgetfulness of self to find one's self enriched, enlarged, completed. The mystery of the Blessed Trinity is the glory and perfection of infinite love in God, Who is Lover and Beloved and Love proceeding, eternal Three in One. To those churches which will participate in the World Conference on Questions of Faith and Order, Christian unity has infinite meaning, for it is that perfect love which is unity in the church, the body of Christ filled with the life and presence of the Son of God made man. And if we are true members of that body there will be no room in heart or mind for suspicion or hostility toward our brethren.

The World Conference on the Faith and Order of the Christian Church is the effort to create conditions of mutual love and understanding in which the way of the true unity which is the evidence of Christ indwelling in His Church may be revealed. And that way is Christ's own way of Only by trying to understand and boundless, tireless, all-patient love. appreciate one another and all the great truths for which each separate Communion stands, can we comprehend Him Who i the truth for all men everywhere, however diverse they may be. Only in His life of love for all mankind, however ignorant they may be of Him, can we find that completion which is perfect peace.

There is an increasing recognition in every part of the world of the duty of Christians to be one that the world may be made new by faith in Him. What but the compulsion of a common faith and a common devotion can bind the nations of the world and the classes of society in concord and brotherhood, expelling mutual jealousies and suspicions, and teaching mutual forbearance and helpfulness? Accordingly we rejoice that families of churches which separated from one another years or generations ago are recognizing that the causes which seemed to justify that separation were not sufficient, or no longer exist, and that churches, near of kin, are seeking to approach each other.

The World Conference is now assured. The invitation to join in arranging for it has been accepted generally by churches throughout the world which find their hope in God in three persons, our Creator, Redeemer and Sanctifier, the manifestation of infinite life and perfect love in One, transcending all worlds, yet ready to dwell in every humblest heart. The Church of Rome is an exception, for the Pope has found himself unable to accept this opportunity to make clear the faith and claims of the Church of Rome and to try to appreciate the position of other Communions.

The Commission appointed nine years ago by the American Episcopal Church to issue the invitations to the Conference does not feel that its task is complete till it urges thanksgiving and prayer. It therefore begs all who bear the name of the Son of God Incarnate to offer constant thanks to God for His grace which is stirring the hearts of men to unity, and to pray regularly and earnestly that God the Holy Ghost will guide and strengthen every movement for reunion and all the preparations for the convening of the World Conference, so that when its members assemble all in one place they may be prepared to receive, all of one accord, the guidance of the Spirit of Truth and Love in all their deliberations.

We ask especially for the public as well as private observance of the Octave next January 18-25 (January 5-12 in the Eastern calendar). A copy of suggestive notes for that observance is enclosed and additional copies may be had on application. But we ask also for daily prayer by every Christian and for weekly public prayer in all the churches, that God's will of unity may be done on earth as it is in heaven. Pamphlets explaining the object and methods of the Conference may be had from the secretary, Robert H. Gardiner, 174 Water street, Gardiner, Maine, U. S. A.

By order of the Commission,
Charles P. Anderson, Bishop of Chicago, president.
William T. Manning, Chairman of the Executive Committee.
Robert H. Gardiner, Secretary.

THE MINISTRY

Chapel of the Mediator

In connection with the sermon preached two Sundays ago on the urgency of the ministry, in which the Vicar made bold to set as our minimum "Five Decisions for the Ministry in Five Years from the Mediator Family," certain statistics were quoted which have been asked for repeatedly since that time. They are the percentages of growth in our membership and ministry lists from 1906 to 1916, taken from the census of 1916. The Vicar was given them by Dean Bartlett. They tell an obvious story of our own superlative need of men. They show that while the Episcopal Church had the greatest proportionate growth in communicants in had the least in clergy of the communions named.

	Membership Growth. per cent.	Clergy-list Growth. per cent.
Roman Catholic	10.7	33.6
Lutheran	16.6	17.7
Methodist Episcopal	24.6	15.2
Baptist	27.2	11.9
Presbyterian	23.3	9.0
Congregationalist	12.7	4.1
Protestant Episcopal	23.8	3.2

And 30 per cent. or more of our

clergy come to us from other communions!

Dean Bartlett also showed that there are at present 410 postulants (i. e.; men who have signified their intention of the ministry) and that the annual loss from the clergy list is practically that same figure. And the nation-wide campaign survey says there are only 25 per cent. enough clergy for the work our church should be doing!

We want to carry our share of the privilege of ministry.

The Vicar has been asked since his sermon whether he would include women who volunteer either for Missionary Work or as Deaconesses. His answer is that we will count such self-offerings most surely; but not in the minimum five clergy-decisions. He would like to challenge for five women as well as five men! Does he dare? With some encouragement he might!

He dreams a dream of a new service flag to be hung in the Chapel, with a cross of "true blue" on it for every person who goes forth from the parish into the army of the church militant, carrying with him or her the power of this splendid corporate spirit of the Mediator family; and the dream includes a prayer every Sunday by name for those who are our extended selves in the work!

In the meantime, until the dream comes true (as such dreams will) we focus our prayer and our influence on the Five Decisions in Five Years, with others extra.

ST. MARTIN'S CHAPEL, ITHAN

St. Martin's Chapel at Ithan was consecrated on All Saints' Day by the Rt. Rev. Thomas J. Garland, D.D., Bishop Suffragan of Pennsylvania.

The clergymen assisting in the service were, the rector, the Rev. George W. Lamb, M.D.; the Rev. Dr. James H. Lamb, rector emeritus of Old St. David's Church; the Rev. Dr. W. George W. Anthony, rector of St. Mary's Church, Wayne; the Rev. Addison A. Lamb, rector of Trinity Church, Coatesville, and the Rev. James H. Lamb, Jr., vicar of St. Ann's Chapel, Willow Grove. Bishop Garland preached the sermon and celebrated the Holy Communion.

St. Martin's Chapel is the munificent gift to St. Martin's Church by Mr. and Mrs. Theophilus P. Chandler.

This chapel, which was three years in building, is situated on the crest of a hill on Conestoga Road, at Ithan, where it is attracting attention because of its quaint beauty. Its architecture is early Gothic and reminds one of an old English church.

Mr. Chandler, who is an architect of great prominence, planned the chapel and personally followed the task of its construction.

"Divinity School Progress" is the title of the first issue of a publication by the Committee on the New Plans of the Divinity School in Philadelphia. The foreword by Bishop Rhinelander is entitled "A Vital Need," the Bishop strongly commending all the plans and purposes of the committee. The Bishop says: "When in 1916 the church launched its movement for an adequate system of retirement, it moved forward for the first of a series of important changes. The success of the Pension Fund permanently disposed of a serious organization defect which was daily becoming more pronounced. We must now go forward and meet an issue of even more importance. Methods of training for professional and commercial life have been always abreast and often ahead of the demands of the day. But we of the church have not planned our work to meet the growing call for better equipped men. We have talked of this, but we have done little to accomplish it, and we have failed to enable those who came to us to give of their best, because we fell short of the goal of adequate training and proper facilities. . . That is why new plans for the Divinity School present more than an opportunity—they point to a vital need."

The plans adopted have been under way for six years. In 1913 it became apparent that the buildings, methods and equipment were inadequate and unworthy and that a new site and buildings were necessary. Through the generosity of a few persons the school acquired a whole city block, owned by the estate of Clarence H. Clark. Its adjacence to the University of Pennsylvania made the site very desirable. A year or so ago the old building was sold and temporary quarters in St. Andrew's Church were taken. Meantime plans have been prepared and accepted after a competition among several architects, as announced recently in "The Living Church," and at the present time the Divinity School has taken action to share in the nation-wide campaign.

The pamphlet closes with an interesting editorial comparing the training costs in the Harvard Medical School and the Philadelphia Divinity School. It is shown that the cost per student at the medical school is $1236, while in the theological school the cost is only $577 per student. This shows graphically the lack of public support of clerical training, and the consequent insufficient and and inadequate equipment with which he must perforce be content.

In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

Rev. R. H. Barnes

The Rev. R. Heber Barnes, chaplain of Christ Church Hospital, died on October twenty-seventh, aged 82 years. Mr. Barnes graduated from the General Theological Seminary, was ordained deacon in 1864 and priest in 1865 by Bishop Potter. He was rector of Calvary Church, Greenwich, Conn., from 1868 to 1874; Calvary Church, Red Hills, N. Y., from 1874 to 1880. He was then called to St. Peter's, Hobart, N. Y., where he remained until 1891, becoming in that year rector of St. John's Church, Northern Liberties, Philadelphia. In 1899 he resigned St. John's and became curate of Old Christ Church, Philadelphia. Later, due to the infirmities of age, he gave up his duties at the church itself to become chaplain of Christ Church Hospital, where he remained until his death.

The funeral was held in Old Christ Church on October 30, the service being taken by the present rector of St. John's, Northern Liberties, the rector of Christ Church, the Rev. L. C. Washburn, and Bishop Rhinelander. A group of the clergy of the diocese acted as honorary pall bearers.

MATRICULATION AT DIVINITY SCHOOL

Nine young men matriculated on Wednesday afternoon, November 19, as students of the Divinity School at St. Andrew's Church, Eighth and Spruce streets. Their names were William E. Conkling, William W. Edel, William W. Newton, John W. Norris, Albert R. Kratz, Harold F. Percival, Henry J. Pulva, Henry R. Taxdale, John M. Weber. The Rev. Dr. Bartlett, Dean of the Divinity School, presented the entrants, and Bishop Rhinelander addressed the young theologians on the formation of the priestly character. Bishop Garland and the faculty were present in the chancel.

At the close of the mass meeting at the Academy of Music, November 19, a lady went to President Bernard Iddings Bell and expressed her desire to give a scholarship of $500 to St. Stephen's College during the academic year, 1920-21, to pay the entire fees of some young man, preferably from the diocese of Pennsylvania. The Bishop of the diocese is asked to make the nomination of a proper man to enjoy this generous scholarship.

"A Timely Request."

My dear Bishop:

Since the foundation of this society it has been our annual custom to ask for the intercessory prayers of all church people on the Feast of the Conversion of St. Paul, January 25, or during the week following, on behalf of our work in commending church people who are moving from one place to another, that they may find a church welcome, and be the means of extending the church's influence wherever they make their homes.

There can be no doubt of the great importance of this work of commendation, nor of the claims which the people whom this society tries to help have upon our sympathy and prayers, especially when they are leaving England to settle down in other parts of our great empire.

I therefore venture to ask that you will kindly make known to the clergy of your diocese our request for special prayers either at a celebration of the Holy Communion, at Matins, or at Evensong on St. Paul's day (January 25), or during the following week.

Yours faithfully in Christ,

W. W. WILLESDEN.

Commendation.

The commendation of members of the church who are leaving England to go overseas, or who are moving from one parish to another in England or the Dominions, is a most necessary work. Well done, the newcomers would find the church ready to befriend them in their new home as she has done in the old, and they would no longer feel like strangers in a strange place. The neglect of this work by the Church of England is the cause of many of her children drifting to other denominations, or even into complete irreligion. That it is the cause of great weakness in her corporate life in undoubted, and the question arises

Who Is to Blame?

The answer is, both clergy and laity. The clergy, because they do not point out to the laity the help that proper commendation would be to them in the discharge of their parish work. The laity, because in this, as in many other parts of their church life, they expect to have everything done for them without their taking any trouble.

But even when clergy and laity see the need of the work there are difficulties to be faced, and

The Church Emigration Society

claims to have solved most of them.

NEWS-DEPARTMENT

The offering at this service was added to the fund for the Rev. C. C. Waugh Memorial Font.

The Rev. James H. Lamb, Jr., has become minister in charge of St. Anne's Church, Willow Grove, Pa., and assistant at the Church of Our Saviour, Jenkintown, Pa.

The Rev. William T. Metz, vicar of St. Gabriel's, was assisted at the Celebration of Holy Communion by the Rev. William Y. Edwards, of the Chapel of the Good Shepherd, Germantown.

On Sunday, November 2d, a memorial service was held at St. Gabriel's Mission, Feltonville, in memory of the Rev. Charles C. Waugh, former vicar, who died of the influenza during the epidemic of last year.

The Rev Edwin V. Gray has accepted a call from the vestry of Christ Church, Stroudsburg, Pa., and has entered upon his duties as rector. Mr. Gray was formerly assistant to the rector of Old Christ Church.

The Rev. T. R. List, rector emeritus of the Church of the Redemption, West Philadelphia (Rev. A. E. Clay, rector), celebrated recently the forty-fourth anniversary of his rectorship. He occupied the pulpit at the morning service.

In his sermon the Rev. Mr. Edwards, a personal friend of the Rev. C. C. Waugh, told of his association with him, and advised the people to create in St. Gabriel's a praying church as the highest type of memorial, and truest to the life of their former vicar.

"The Shock Troops of King Emmanuel," composed of American and Russian students from the Russian Bible and Educational Institute, visited the Seamen's Church Institute on Sunday evening, November 9. They sang in both Russian and English and an address was made by the Rev. William Fetler, a Russian preacher.

"The Near East" was the topic of the Rev. Dr. Charles H. Boynton at the Sunday evening service of the Chapel of the Mediator, West Philadelphia (Rev. P. E. Osgood, rector). Dr. Boynton brought with him illustrated slides which brought vividly home the actual conditions of things in the near East. The address followed evening prayer.

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The young people of the Grace Church, Hulmeville, have organized a string orchestra and offer their services to any church planning a social or benefit. All they ask is that transportation be provided. If any church desires the help of this organization a date can be arranged by correspondence with Rev. O. Meyer, Newton, Pa.

The Altar Guild, of Edgely, consisting of twenty-five ladies, have raised $65 by passing small aprons around in their community. Each apron had a small pocket in which the recipient was asked to place a penny for each inch of their waist-line measurement.

Edgely is a community consisting of 110 homes. The only church building is a community chapel built by the residents for union services, in which a full Episcopal Church Service in held every Sunday evening. An altar has been placed in the chapel with full altar ornaments. Contracts have been placed for the erection of sixty more houses. This community adjoins Harriman Shipyard and most residents are employed in the shipyard and own their own homes. Other industries are planning to establish themselves in Edgely. A chain mill has opened, which will eventullay employ fifty men. The Country Center Mission, which has charge of the work, receives $10 per Sunday from the residents. As the community is without needed community improvements such as street lights and ample sidewalks, an Improvement Association has been organized with a membership of fifty property owners to arrange for needed community development. Rev. O. Meyer, in charge of the Sunday evening service, has been elected president of the Improvement Association. The Country Center Mission is giving a practical illustration to the residents that it is interested in all the issues of the community. There have been thirty confirmations this year and another class is in preparation. A monthly communion service is held every fourth Sunday of the month in charge of Rev. C. T. Bridgeman.

Emmanuel Church, Holmesburg (Rev. Sydney Goodman, rector), celebrated recently its seventy-fifth anniversary. The parish has had a venerable history since its founding as a chapel of All Saints', Torresdale, in 1832, becoming a separate parish in 1844. From that time there have been only seven rectors, the Rev W. H. Bourns, the first, being followed by the Rev. Messrs. George G. Field, J. P. Lundy, T. C. Millet, A. H. Hord (now secretary of the diocese), R. A. Tufft, and the present rector, Mr. Goodman, who entered upon his duties Easter, 1911. In 1857 the cornerstone of the present building was laid by Bishop Alonzo Potter and in 1879 the parish house was built. In 1899-1900 a new and enlarged chancel was erected under the auspices of the choir guild.

"The Church in the State" was the topic of an address delivered by the Hon. Thomas Lynch Montgomery, State librarian of Pennsylvania, before the Church Historical Society at the Church House on Monday evening, November 17.

MEETING OF THE CONVOCATION OF CHESTER

Preceding the business meeting Holy Communion was celebrated by Bishop Garland, assisted by the dean and the Rev. Mr. Eder, rector of Christ Church, Ridley Park, in whose parish the meeting was held.

Following a report from the treasurer, reports were heard from the various priests in-charge of the missions in the convocation.

The Rev. Mr. Matos, priest in charge of the Trinity Mission, Swarthmore, read a letter from the executive committee of the missions stating that Trinity Mission would ask no further aid from the convocation.

During the afternoon session the Rev. Dr. Rodgers addressed the meeting in the interest of the "Diocesan News,"

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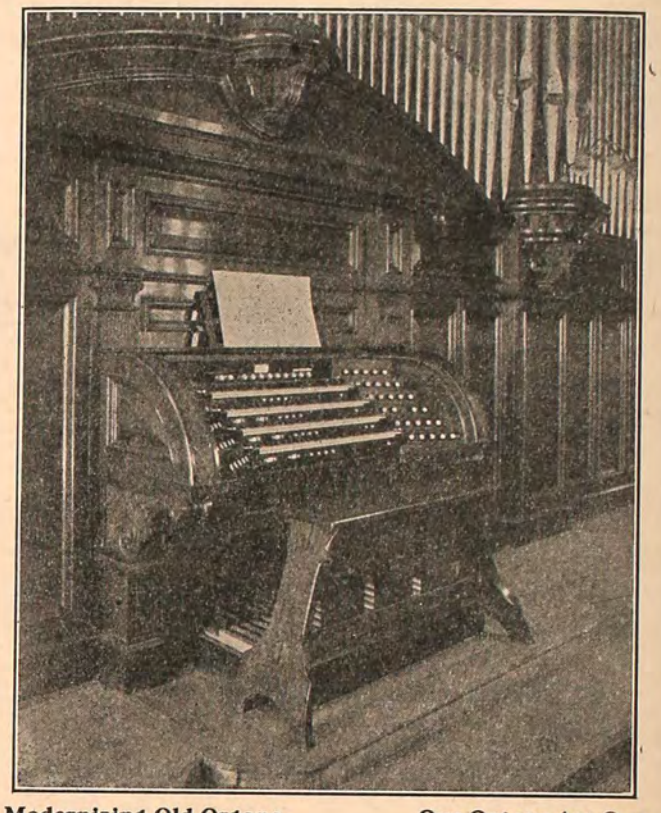

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urging the clergy of the convocation to call the attention of their congregation to the importance of subscribing to this most important diocesan publication.

Mrs. Ernest Law addressed the meeting on the subject of "The Cathedral League," explaining that the object of the league was to unite the women of the diocese in the support of the cathedral.

The following officers were elected to serve for the year 1920, effective January 1, 1920:

Secretary, Mr. W. F. R. Whittington; treasurer, Mr. Parker S. Williams; lay member of the board of missions, Mr. William Paul Morris.

The dean announced the death of the Rev. Andrew S. Burke, rector All Saints, Wynnewood, and a resolution expressing the loss to the convocation and extending its sympathy to his bereaved family was adopted.

THE CHURCH MISSIONARY CALENDAR FOR 1920

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Recommended by the Central Committee of the Nation-Wide Campaign to obtain information about the missions of the Church direct from the missionary Bishops.

Information Concerning Immigrants, the subject of Mission Study for 1920.

Each missionary Bishop was asked to report on work among foreigners in his jurisdiction.

All Church agencies having a week devoted to them in the Calendar were asked to report on immigration work they were doing.

Three weeks devoted to different nationalities living in our midst, prepared by specialists.

Thus the two great questions filling our hearts and minds today—the Nation-Wide Campaign and Americanization—are specially stressed in the 1920 Calendar.

Of course you are interested in God's business; help to extend the influence of the Church Missionary Calendar so its message may reach many new partners.

Those desiring to *know,* that they may pray intelligently, will find the Calendar a real help.—A. S. Lloyd, President of the Board of Missions.

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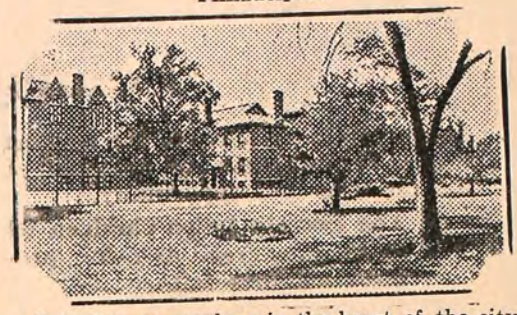

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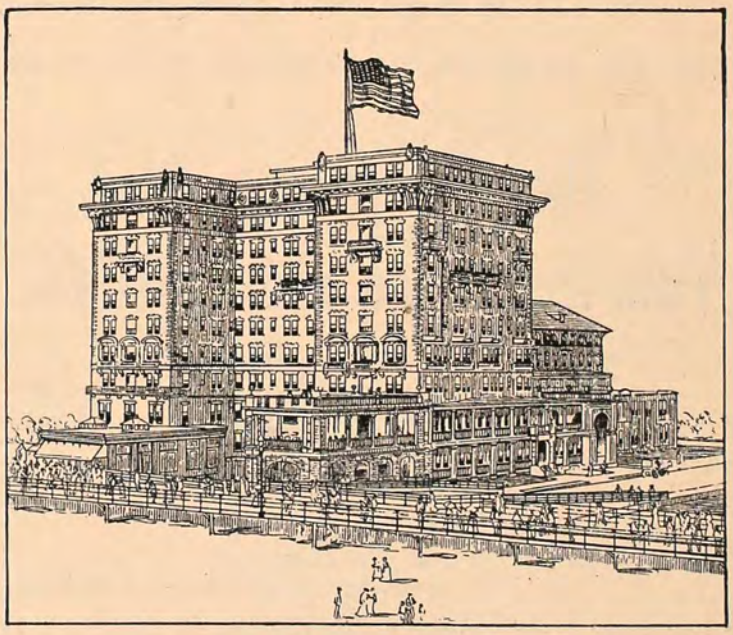

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